

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 21.

ON THE NATURE OF THOSE THOUGHTS WHICH COME FROM GOD.

GOD cannot be enthroned in the heart without at the same time securing the supremacy of the intellect. If he is the author of holy feelings, he is also the author of holy thoughts. It is a great and interesting truth, therefore, that the good man's thoughts have a divine origin. To have all our thoughts from God, is undoubtedly one of the highest and latest attainments in Christian experience; but it is an attainment at which all should aim, and which should never be regarded as beyond hope.

It will be the object of this article to explain, in several respects, the nature of the thoughts which come from God.

The first remark, in regard to the thoughts which may properly be ascribed to God as their author, is, that their divine authorship is not necessarily determined by the character of the object, whatever it may be, to which they relate. God, for instance, may be an object of thought; but it does not follow from this, that the thoughts which a person has of God, are always the gift of God, and therefore always good and right. Christ may be the object of thought; but the thoughts which are entertained of him may be far from possess-

ing a divine origin. It is obvious that the envious and cruel thoughts which the Pharisees cherished in relation to him, could not have been from God. Judas Iscariot had many thoughts of Christ; but the holiness of the being to whom they related, did not exempt them from being treacherous and unholy. The Bible is a holy book, containing many good and excellent themes, and is full of truth and moral beauty; but the thoughts which are entertained of it and its sacred topics, are oftentimes exceedingly evil. So that a good object of thought does not necessarily make the thought itself a good one.

2. A second remark is, that right or good thoughts, such as may be ascribed to God as their author, are susceptible of every possible variety. This remark seems naturally to follow from what has already been said. As the divine authorship of thoughts, which involves the fact of their character, does not depend upon their objects, it follows that the thoughts which are from God are not limited to any particular class of objects, but are thoughts upon all matters and things, prudential as well as moral, of earth as well as heaven, which can possibly be the subjects of thought. The thoughts, therefore, which God gives, are not necessarily thoughts of *himself*, nor of Christ, nor of the Holy Ghost, nor of heaven, nor of any particular person or theme mentioned in the Bible, however interesting or sacred they may be supposed to be. It is God's prerogative and delight to originate and direct a man's thoughts in affairs of every day's concern, in the practice of his particular trade or calling, in the matter of his farm and his merchandize, as well as in other things. As there is no object of thought in the whole universe which makes the thought itself either good or evil, so the principle of thought, subject only to a divine guidance, is left free to range every where, and to select and to delight itself in every thing which can be thought of.

3. With these negative remarks, that the divine authorship of thoughts does not depend upon the objects to which they relate, and also that it is not limited to any particular class of objects, we proceed to say, affirmatively, that the thoughts which are from God, just so far as they have a divine origin, are characterized, in the first place, by the fact of a *quiet and natural development* — so much so, that they may be said to come of themselves, in distinction from being laboriously sought after — a *gift*, rather than an acquisition. This seems to be implied in the fact that God is their author.

In making the remark, however, that such thoughts are a gift, in other words, that they arise naturally and necessarily under the quiet arrangements which God has made, in distinction from being laboriously acquired by self-originated efforts, we do not mean to exclude the fact of mental operation. There are various kinds of mental operation. The remark just made is not designed to exclude that sort of operation which acts in harmony with God; but only that unbelieving operation, which makes undue haste — which, in being corrupted by worldly and selfish cares, runs before it is sent. The language of Scripture is, “Be careful for nothing.” It is the *careful* man, that is to say, the man troubled about his affairs, continually saying, “What shall I eat,” or “what shall I drink,” constantly laying plans in his own strength, *who thinks his own thoughts*. He is afraid to wait for the thought which is *given*. He is too impatient to delay for those developments of the truth which will certainly come in that appropriate time which God has appointed. In his unbelief, God seems to be too slow for him. It was not thus with the Apostle. “We have received,” he says, “not the spirit which is of the world, but the spirit which is of God, that we might know the things *that are freely given to us of God*; which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” — 1 Cor., 2: 12, 13. In a very remarkable passage, which is worthy of the most serious consideration, the blessed Saviour himself says, “And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall *be given you* in that same hour what ye shall speak. For it is not ye that speak, but the *Spirit of your Father which speaketh in you*.”

4. The thoughts which are from God, are characterized, in the second place, by always proceeding from a holy heart. God becomes the God of the intellect by first becoming the God of the heart. He forms a connection with man’s thoughts by means of the golden link of holy affections. “The thoughts of the *righteous*,” that is to say, of the man of a right heart, “are right.” — Prov. 12: 15. “Out of the abundance of the *heart*,” says the Saviour, “the mouth speaketh.” Thoughts have a moral character, and are sometimes good and sometimes evil. And this morality or immorality always depends upon the state of the heart. We repeat, therefore, that God,

who cannot be the author of any thing morally wrong, becomes the God of the intellect by first becoming the God of the heart. It is there that he meets with those humble and believing dispositions, which authorize him, in consistency with man's moral freedom, to take the direction of man's thoughts. If a man is not conscious of having in himself holy dispositions, he has no good reason for saying or believing that his thoughts are from God. On the contrary, they are evil, and only evil, just so far as the heart is evil.

5. Again, the thoughts which God gives, naturally arising in the mind in accordance with divine arrangements, in distinction from being originated by efforts of self-will, and being pure also by the fact of their filiation from holy affections, are characterized, in the third place, by always being in harmony with existing providences. That is to say, they will be found appropriate to the general intellectual character of the persons, and also to the incidents of time, place, and circumstances.

God being perfect, is always in harmony with himself. His acts are not discordant. If God originates thoughts in a man, he will not make them out of harmony with the man's intellectual character, nor out of harmony with time, place, and situation. The holy man, having his thoughts from God, although he thinks on a great variety of subjects, thinks just what he ought to think. He thinks of eternity or of time, of God or of the creatures of God, of himself or of his neighbor; and he thinks of each in the appropriate time and degree of thinking. And the thoughts which he bestows on what are sometimes called worldly objects, coming as they do from God, are not less acceptable to Him from whom they come, than the apparently but not really more religious thoughts which he has in a place of worship.

The divine operation in the mind will be accordant also with the mind's natural character. Having made the instrument of thought, God will employ it in accordance with the capability he has given it. Some minds are naturally much more inventive and discursive than others; and the divine operation in them will be different from what it is in other minds less discursive and active. God will give them a wider sweep of movement, and will exact greater results, in proportion to their activity and powers.

6. Another characteristic of the thoughts which are from God, is,

that they never wander. It is true, that they often change their objects ; but the fact of a change of object does not necessarily imply an alienation or change of authorship. Varying with the character of the person and with the situations in which he is placed, they diversify themselves very much and attach themselves to a multitude of objects ; but so long as it can be said of them that they come from God, it can also be said that they carry God with them wherever they go. They never wander from God. True to their centre of origin, they bear upon their wings, in their widest and most eccentric flights, the light and love of the divinity. Like the bee, that lights upon flowers of every form and hue, they find the honey of God's presence every where.

This is an important view to persons whose shattered nerves embarrass and weaken their mental action, or whose imaginations, naturally active and vivid, are not perfectly under the control of the will. Whether it be owing to too great strength or too great weakness, God will never condemn them for the direction which their thoughts take, so long as he is allowed to go with them.

7. We conclude this interesting subject with one remark more. God, as the giver of thought, acts as a sovereign. He not only inspires and guides mental action in those who have fully given themselves to him, but he sometimes represses it. A God equally in the light and the darkness, he gives and he withholds, as he thinks best. Nor should this cause us any dissatisfaction. A view of a thing, which gives us only very imperfect knowledge, if it comes from God, is better than perfected knowledge which comes from any other source. It is sometimes well for us to be ignorant, in order that having a sense of our ignorance, we may appreciate more fully the source of true wisdom. The ignorance of the intellect teaches a valuable lesson of humility to the dispositions. Faith also, which is excluded by perfect knowledge, may be taught in the same way. "If any man among you seemeth to be wise in this world," says the Apostle, "let him become a *fool*, that he may be wise." — 1 Cor., 3: 18. "The weapons of our warfare," he says, in another passage, "are not carnal, but mighty *through God*, to the pulling down of strong holds, casting down *imaginations*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." A. K.

For the Guide to Holiness.

PLEASING GOD.

NO. 2.

THE THREE VOLUMES.

WE cannot begin to please God till we begin to understand him. We want to know what he likes, and what he dislikes — what he requires, and what he prohibits. We cannot be in sympathy with him till we know something of his feelings; we cannot admire him till we know, in part at least, what he is, and what he has done; and we do not love him till we are convinced that he loves us.

This knowledge of God, so important to us, he has condescended to give. It is contained in three volumes — the *Book of Creation*, the *Book of Providence*, and the *Book of Grace* — Three glorious volumes, which we shall never be weary of studying, and from whose bright pages new light will be forever breaking forth. All we know of God is derived from these three sources. Would we know how to please him, we have only to study these books. We shall find them throwing light on each other. The works of creation and providence are a fine commentary on the Bible, and the Bible is a fine commentary on them. Seeing God has condescended to write these three books for us, it must be pleasing to him to have us diligently study them; while the study of them will show us what further we may do to please him.

The first in order, is the *Book of Creation*. We begin to read this volume in infancy, long before we are able to spell out the other two. The knowledge of our Maker may be said to “press through the senses to the soul;” at least, it would do so, were the soul in a healthy state. The natural and very early enquiry of the child is, “Who made all these things?” If he were not absorbed with self, it would be equally natural and easy for him to admire and love the Maker; every thing would speak to his childish heart of God. He would find God in his works, before he was old enough to find him in his word.

How glorious is the volume of creation! How much it unfolds of the mind and heart of the great Author! It appears to me, that

what we call "the natural sciences," should be approached and looked into with reverence — a reverence scarcely less than that with which we approach the Bible. Every plant, shell, and mineral is written all over with words of love. But how is it that so few can read these words? Because they are written in *sympathetic ink*. To the heart in sympathy with God, how natural it is, to read and ponder—to love and adore! Here is a pleasure that will never end. Think of the worlds which fill infinite space! May we not suppose that they are all different from one another, and that each will afford a separate and delightful study? An inexhaustible fertility of invention in the Creator offers to us an inexhaustible source of pleasure. The acquisition of knowledge is one of our greatest enjoyments in the present state, notwithstanding we acquire slowly, and with difficulty, and seem to lose much of that which we have gained. What will it be, then, in that perfect state, where there will be no hindrance, no stopping to rest, no aching eyes, or wearied head — where knowledge will come without toil, and be always fresh in our minds!

The venerable professor at the head of Lane Seminary, in an address to his students, says, "Press on, young gentlemen, you will never get through! We are to feast forever on a banquet of thought — rich, glorious thought!"

Most people study natural science in a cold, technical way, simply to obtain the knowledge, and use or display it, as their disposition may prompt. But those who would please God, do not handle his beautiful works so thoughtlessly. They find

"Books in the running brooks, tongues in the trees,
Sermons in stones, and good in every thing."

As they look at a plant, or an animal, they say to themselves, "This is my Father's work, and he will be pleased to have me take notice of the skill and kindness displayed in it." While thus engaged in studying the nice adaptation of means to ends, and looking into the philosophy of things, they have the satisfaction of "thinking God's thoughts after him."

Next comes the *Book of Providence*. What a volume is this! What a revelation of the wisdom and love of God! It is the oldest book in the universe. The mind goes back — back — and labors to reach the period when it was written — but in vain! It was long,

long before the book of creation — it has always been written! To us it is opened a page at a time — full of meaning, full of interest, because written, every line of it, by the finger of God. How shall we study this book in such a way as to please its Author? By yielding our entire assent to every thing contained in it, and laying our hearts open to its instructions.

Suppose a dear friend, who was far away, should send us a book he had himself written, asking us to read a page daily. With how much pleasure should we do this! It would seem like hearing from that friend every day. So to those who love God, that daily page in the Book of Providence seems like having a letter from him every day. How often is the soul of the Christian thrilled with joy, or melted in tenderness, as he receives these silent missives! “Thank thee, dear Father!” is often in his heart and on his lips, for little indulgences and pleasant occurrences, which others take as “things of course.” How much he gains! How much they lose! There is something very sweet and wonderful in this daily and hourly intercourse with God. It brings him so near! And it keeps him near. We feel that he does indeed “compass our path and our lying down,” — that he does indeed “beset us behind and before, and lay his hand upon us.” It is interesting to observe, how admirably the circumstances and incidents of life are arranged; how the most important events grow out of the seemingly unimportant; how one thing is linked in with another. The occurrences of a day, or a week, often remind me of a beautiful piece of Mosaic work.

Those who read with attention their page in the Book of Providence every day, will advance rapidly in the knowledge of God. They will also find it very profitable often to go over what they have read. The sad chapters and the pleasant ones may be better understood when looked at in their connection; and when we have reached the last page, with what satisfaction shall we review the whole! It is a book which we shall love to read over and over, and perhaps, too, the angels will desire to look into it.

But the best of all is the *Book of Grace*—the BIBLE. Here God more fully reveals himself, and here we find an explanation of some things in the other two volumes, hard to be understood. Here we see God, not only as a Creator and Protector, but as a Redeemer. What a condescension in him to write this book for us! What trea-

sures of wisdom and consolation are contained in it! Who can estimate the comfort it has afforded to his children! How many darkened minds it has illumined,—how it has cheered the path of life, and lighted up the valley of the shadow of death! Like the other two volumes, the interest and value of this book to us, depend on our knowing how to read it. Some read it carelessly, without trying to understand it; some, who try to understand it, do not love it; and some who love it, are slow to meet its requirements, and afraid to accept its consolations.

It seems to me, that the Bible is looked upon too exclusively as a code of laws. Did not the gracious Author rather intend it as an exhibition of his feelings towards us? His love is shining out on every page. The grand object of the Bible, from Genesis to Revelation, is evidently to convince mankind that the great and holy God, whom they have so sinned against, still loves them. He knew it would be difficult for us to believe this, and he reiterates it again and again. History, Biography, Parable, and all the sweetest images in nature, are put in requisition to convey the idea, and convince us of the fact. Doctrines, precepts, promises, all bear the same impress. The doctrines unfold to us a God of love; the precepts are but an expansion of the law of love, and the promises—O how full of tenderness and care! No one could read the Bible and not love God, and not believe, most fully and sweetly, that God loved him, if there were not a veil on his heart, by reason of sin. A stronger expression of love could not be given, and perhaps in nothing is the stupifying and blinding effect of sin more apparent than in the indifferent and unbelieving manner in which this wonderful book is read.

In order to read the Bible in such a way as will please its great Author, we ought to enter into his design, and above all, *believe every word he says*. We should go to it in simplicity of spirit, saying,—“Speak, Lord, for thy servant heareth!” It will be pleasing to him that we should go, throwing aside all pre conceived opinions, sincerely desirous to know what he is, how he feels towards us, what he requires, and what he promises. It is pleasing to him that we should ask continually, the enlightening and quickening influences of the Holy Spirit; without which, owing to the deadness of our hearts, the Bible will be to us but a dead letter. Moreover, it is a settled thing, that if we would understand the Word, we must have a hearty deter-

mination to obey it. "If any man will do his will, he shall know of the doctrine." Those who read in a caviling spirit, and those who read in the spirit of obedience, we should expect would come to results entirely dissimilar.

With what different eyes do people look upon the Bible! The awakened sinner regards it only as a book which condemns every act of his life, and threatens him with eternal punishment. The believer, in whose heart the work of grace has made but little progress, looks upon the Bible as he does upon its Author, with a strange mingling of love and fear. It requires more of him than he knows how to perform. He studies the precepts, rather than the promises. Trembling at the foot of Sinai, he exclaims, "Thy commandment is exceedingly broad!" But he does not perceive, that "the promise is as broad as the command." To the Christian who has entered into the rest of faith, how precious is this book! To him, love, love, nothing but love, shines out from every page! How does the indwelling Spirit open its hidden meaning, from day to day! It seems to him, as it certainly is, an inexhaustible treasury of heavenly wisdom; and he rejoices in the thought, that its sacred truths are to be his study for ever.

Such is the character of the three volumes which unfold to us the attributes of God. They are ever open for our inspection. It will be pleasing to their glorious Author that we should study them faithfully, and in studying them there is great reward. None but those who have learnt to see God in all his works, know how to appreciate the beauties of nature. None but those who cordially acknowledge that the providence of God regulates every thing, great and small, can understand the solid basis for comfort which is afforded by this belief. "They who watch for providences, will never want a providence to watch." It is surprising how many little tokens are received every day *by those who are looking for them*. "Whoso is wise, and will *observe* these things, even they shall understand the loving kindness of the Lord." None but those who read the Bible as they would a letter from a dear friend, know how rich it is in thought, and how it speaks to the heart.

Let us study these three beautiful books, with the Holy Spirit for the commentator; thus may we hope to grow in the knowledge of the Lord, through his works, his ways, and his word, and to have continually the same testimony which Enoch had.

S. J.

For the Guide to Holiness.

“WHEN HE SUFFERED, HE THREATENED NOT.”

BROTHER KING : — There is no feature in the image of our adorable Saviour that is so affecting to my own heart, as that seen in this passage, “ Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.” It is very affecting to see a human being, merely, suffering wrongs from a fellow being patiently and silently. We cannot stand or sit by, without doing something to defend the sufferer; and the more nearly insupportable are our emotions, when he himself does not even intimate that he has a right or power of defence, when we know he has both, and that on the most righteous grounds.

But to see the Son of God — him, who, with the Father, made the very world in which he is now suffering abuse — to hear him charged with all manner of evil, and contradicted in all possible ways, and seeing and hearing at the same time that he makes no vindication of himself — says nothing to show his power over his puny enemies — utters no threatening of the final blow of justice which he will let fall upon their heads — but meekly commits himself to Him that judgeth righteously; to see this picture, this reality, is enough to make one dumb with mingled emotions.

We can see that Jesus, who had never sinned, and to whom all power was given, might have defended himself, and threatened judgments upon his enemies, without any violation, even in appearance, of the holiness of his character. But can we not get a glimpse of his wisdom here? Did he not see that minds acting under the motives that his enemies were acting from, would not be convinced by words? And those that stood by, had sufficient and better evidence of his character, than a verbal defence could give. And as for the time for pronouncing judgment, and laying open before them what was in their own hearts, he did this when some law of his Father's kingdom was being trampled upon, and not when himself personally was attacked. “ But he committed himself to him that judgeth righteously.” Oh! does it not seem like a suffering, heart-burdened man that does this? The tongues of unrighteous judges were speak-

ing on every side of the majestic sufferer, and he looked *upward*, and nowhere else, for unerring righteous judgment.

In this particular, the followers of Jesus are expected to imitate him as closely as in any other, if not more so. They expect it of themselves—the world expect it of them; and the more closely do they look for it, because they know that it is not in nature to bear injuries, without a return of some kind; if Christians are better than themselves, they wish to see it. Not to return evil for evil is one of the first principles of Christian science, and yet to be able to practice upon this perfectly, is a high attainment. In no manner to speak disparagingly of another, *because* he has done so of us, this would enjoin. To show a person his faults, *because* he has unfeelingly shown us ours, or accused us falsely,—this would not allow. There are cases where we can speak with disapproval of persons' conduct,—the same persons that have injured us, and yet not do it *because* they have injured us, but because of the disposition they have exhibited. There are cases where we must do this if we speak at all of them; and yet we should examine our feelings and see if we should feel and say the same, if the injury were done to another instead of ourselves. I see my own safety on this point teaches me to speak as little as possible of those who seem to be unfriendly to me. If we have the mind of Jesus, we shall see that there is a more sure and exalted source for appeal and defence, than any we can find by taking our enemies into our own care.

He, the blessed Jesus, left his enemies to be settled with at another time, while he committed *himself* to Him that judgeth righteously. And did not his appeal to his Father's righteous judgment move every heart that could be moved by any righteous appeal? And did any heart that remained sealed up in its own bitter prejudice through such a scene as this, ever relent afterward? Can the followers of the meek Lamb of God expect to be successful in resisting evil, by other means, if they fail in the means which their Master used?

May, 1849.

A STUDENT.

Prayer is this—to look into the Bible and see what God has promised; to look into our hearts and ask ourselves what we want, and then, for Christ's sake, ask and expect the promise to be fulfilled.—*Anon.*

Nothing's one

For the Guide to Holiness.

QUIETNESS OF SPIRIT REFLECTED IN THE LIFE.

When from the heart its ills are driven,
And God restor'd, resumes control,
The outward life becomes a heaven,
As bright as that within the soul.

Where once was pride and stern disdain,
And acts confessing fierce desire;
The eye, that closest looks, in vain
Shall seek the trace of nature's fire.

No flame of earth, no passion now,
Has left its scorching mark behind;
But lip, and cheek, and radiant brow,
Reflect the brightness of the mind.

For where should be the signs of sin,
When sin itself has left the breast;
When God alone is Lord within,
And perfect faith gives perfect rest.

U.

For the Guide to Holiness.

EXPERIENCE OF A BABE IN CHRIST WHILE ENDEAVORING TO LEAVE
THE PRINCIPLES OF THE DOCTRINE OF CHRIST FOR THE PURPOSE
OF GOING ON UNTO PERFECTION.

Tuesday, Sept. 7, 1841. — This day have resolved, as I have often previously done, daily to record the goodness of my crucified and risen Lord. It must be a delightful work, as it is often carried out, by those who are transformed into the image of Christ, who have indeed "put off the old man with his deeds." It is a subject that I have dwelt much upon, and I am persuaded that a diary, well attended to, by a Christian, may be one of the greatest sources of pleasure, and one of the most efficient means of calling forth his gratitude in strains of praise and thanksgiving to his constant and

Almighty benefactor. Many other reflections arise, at the commencement of this enterprise, among which is this: Shall this, which I purpose to continue, be to me a witness of constant growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, or shall it be interspersed with repeated avowals of the departure of the Holy Spirit, and thus become a mere depository of the effects of wandering from the great shepherd of souls, and of tracing the broad road that leads to death? Most gracious God! grant that the former may ever be evinced, and ever keep me in the narrow way that leads to life eternal—that I may at last be found with that happy number, who, having strove to enter into thy kingdom, have proved themselves, through the exhaustless riches of thy grace, to “be able.”

Sept. 8. — Nothing new has occurred to-day relative to worldly matters. This eve, have been to see Mrs. S——, and expressed to her as to a dear sister in the Lord, my want of humility, my attachment to the world in its forms and fashions, my love for its honors, and of my desire to be esteemed by the great and rich, or rather, a secret pang occasioned by the reflection that I am not of that number whom the world call great. This I know to be the temptation of Satan. Lord help me to come up to thy help against the mighty, and ever enable me to resist the “hosts of sin” which would draw me away from thee. Teach me the measure of my days, that I may know how frail I am, and apply my heart unto wisdom.

“’Tis not the whole of life, to live,
Nor all of death, to die.”

Oh, increase my faith! Grant me the influences of thy Holy Spirit. Impress me with thy greatness and love towards me, so that I may in contemplation of it lay my hand upon my mouth and my mouth in the dust, and in great sincerity cry, “God be merciful to me a sinner!”

Sept. 10. — This has been a day of peculiar privilege, inasmuch as I have enjoyed sweet communion with God. I have been mourning the absence of my God for some time past. I have grieved him by setting my affections on things on the earth, and I have hardly known how to regain his favor. But I have made it a subject of prayer, and I trust that he has answered me, and is now lifting upon me the light of his countenance. “Delight thyself in the Lord, and

he shall give thee the desire of thy heart." This is to me a newly discovered promise. O glorious benefactor, how easy are thy precepts to perform! Grant that the sincere expression of my heart may ever be as it now is. Bless the Lord, O my soul! and all that is within me bless his holy name. Thou art indeed the bread of life; evermore give me this bread.

Sept. 11. — This has been to me a day of worldly attractions, and consequently, I have not as earnestly as usual sought the influences of God's Holy Spirit. Still I have felt that God's eye was upon me and watching over me to preserve my feet from falling; and so it is. What good or what preservation does he withhold from those who put their trust in him! Truly, he leadeth them by "still waters" and causeth them "to lie down in green pastures." His "rod and his staff" also, are ever at hand to comfort them. "The Lord is my Shepherd, I shall not want."

12. — O that I were as in months past! O how strangely have I wandered from the Shepherd and Bishop of my soul! How often do I take the attitude of a suppliant when I worship not in spirit! How little do I seek instruction from my "Great Teacher," and how faintly do I aspire after his fulness! But I will in all my sins strive to exercise faith in the all-atoning blood, and plunge yet again in the fountain opened for sin and all uncleanness.

15. — "Happy songsters!" Ye who bow continually before your Maker, and cry, Holy, holy, holy.

"When shall I your chorus join?"

O most merciful Father! Man's divine God! Teach me so to number my days, that I may apply my heart unto wisdom, and fully prepare myself for that rest which remains for thy people. I hear much enjoyment expressed in worldly pursuits by those around me. It grieves me much, and I often find myself ready to exclaim in their presence,

"Cleave to the earth, ye sordid worms,
Contented lick your native dust;
But God shall fight with all his storms
Against the idol of your trust."

I hope I am not uncharitable; but I do desire to be wholly wedded to Christ, and entirely divorced from this vain world. Yes, dear Saviour,

"Thine entirely,
Through eternal ages thine."

17. — O delightful hours! How sweet the “moments rich in blessing” which I have this day enjoyed in fellowship with the Father! I have been lifted up above the world, and enabled to realize that earth hath no treasures worthy to be compared with the excellency of the knowledge of Christ. I have heard a Christian say, that he considered a “constant, abiding, and full hope in Christ, one of the most difficult attainments in the world.” And is it thus? It is. Why so? Because we are ever on the alert to widen the “strait and narrow way,” and striving, in that, to follow closely the meanderings of the adverse road. O my heavenly Parent! let me never make the attempt to serve thee and mammon; but may the very narrowness of the path which thou hast marked out, be to me my utmost delight, so that when thou shalt come in thy glory, I may be found such an one as thou wilt own and bless, and to whom the dear Redeemer will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

21. — I am still journeying towards the New Jerusalem. Time is still “winging me away to my eternal home.” O that I might have a deeper and still deeper sense of the importance of improving the present moment. Truly, time waiteth for no man. To-day have been rendering thanks to my heavenly Father for his “law,” which is so “perfect” as to convert the soul. I have had sore trials of a temporal nature, which would, in by-gone days, have driven me to despair; but blessed be the name of the Lord, I have been enabled to look to him, and with Abraham of old, exclaim, *Jehovah jireh*. Yea, though I have but a morsel of bread to eat, before I die I will (his grace assisting me,) exclaim, “Even so, Father, for it hath seemed good in thy sight.” “Though he slay me, yet will I trust in him.”

24. — Alas! alas! how vain are all my exertions to attain unto holiness, except the Father draw me! I have long been striving to regain that sweet communion with the Father of my spirit, which I enjoyed when “first I felt the Saviour’s pardoning blood.” I sometimes feel that God is about to lift upon me the light of his countenance, but ere the day fairly breaks upon my soul, the mists arise, and soon condensing into clouds, the glorious sun is obscured from my view. Oh, why is this! Christians, is it so with *you*? Or am I at last to be found of that number to whom Jehovah will say, “I

never knew you?" Shall *I* fail of making my calling and election sure? O my God, my God, be thou merciful to me a sinner! Do thou humble me. Do thou grant that I may abhor myself in dust and ashes. O this vile heart! This adamant rock! Cleanse thou it. Melt in thy compassion. Show me the weakness of my strength, the foolishness of my wisdom. I am poor and needy, weak and simple, passive and indifferent to my eternal interests. I plead thy perfect righteousness. Keep me from evil, deliver me from temptation, for thine alone is the power and the glory.

Oct. 7. — O for a closer walk with God! O for that richest of all treasures — the Spirit of Christ! God be merciful to me a sinner, is the most appropriate language which my stammering tongue can express. I am all sinfulness, all unworthiness; and of all beings, the most unworthy to enter my Father's house. Unbelief, envy, jealousy, pride, trifling, foolish jesting, forgetfulness of my high avocation, insensibility to the sufferings of the Saviour, undervalue of the blessed gospel which brought me from nature's darkness into marvellous light, are but the threshold of my besetting sins. O for that faith which shall enable me to look wholly to Jesus for pardon and reconciliation through his blood! O Lord, condescend to hear my weak cries for help. In the days of thy flesh, blessed Redeemer, thou wert accustomed to make all who came to thee "perfectly whole" of whatsoever disease they had. Make *me* perfectly whole of the worst of all diseases.

9. — "What shall I do to be saved?" is the earnest inquiry of my soul this evening. O, to be wholly the Lord's! I am not my own; I possess nothing. O for humility, for grace, to save me from the roaring lion! My soul panteth after thee, O my God! Suffer me to come unto thee as I should come, and turn me not empty away. Help, Lord, or I perish. Save me from the snares of the devil. Arise, O thou mighty One! and bruise Satan under thy feet. Own and accept thou me, for I cannot let thee go until thou hast blessed me.

11. — I can scarcely realize that I wrote the last few lines but the day before yesterday, when I turn my eyes within, and view the state of apathy which has so soon overtaken me. O my heavenly Father! truly, by grace and by grace alone, are we saved.

"Oh, to grace how great a debtor
Daily I'm constrained to be."

Oh, I sincerely desire to be fully wedded to Christ, that I may live in him and dwell with him, and he in me. Oh, who, who shall deliver me from the body of this death! Lord, thou canst do it. Let me be greatly humbled before thee. "Infinitely low" let me lie at thy feet. Teach me to pray as I ought, and let me live the life of the righteous.

"Then when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me,
I cannot tell why."

20. — What can I do to be saved? Oh, I am losing ground every moment! Where shall I land? is now the all-important question. O my Father! grant me thy support. Suffer me not to slip and fall away from thee entirely. Hast thou brought me thus far to put me to shame? Grant me an overwhelming sense of my transgressions against thee, a sense of my extreme unworthiness before thee, and a true and living faith in thee; even that faith which works by love. O that thy *holy word* might be the delight of my soul! At all times and in all places, be quick and powerful, yea, sharper than a two-edged sword, even as it is the power of God unto salvation to every one that believeth. Lord, I do believe; help thou my unbelief.

24. — O that my head were waters and my eyes a fountain of tears! Then would I unceasingly weep and cry for the pardon of my multiplied transgressions against my heavenly Father.

"But melting strains can never move
This vile unfeeling heart of mine."

O to be humbled in view of my deep sinfulness, that I might be irresistibly led to the "rock that is higher than I." Lord, save me or I perish.

25. — My soul is exceeding sorrowful. Hitherto, subsequent to first love, I have not ventured to set my mark lower than the character of my blessed Redeemer. But alas! I seem to have been receding and re-receding, until I am almost persuaded to believe that the way to get to heaven, is, to settle down like most worldly professors, without any exertions to attain to a higher degree of perfection than naturally comes in one's way. "*Perfection*," I am constantly told, "should be *aimed* at, but with no expectation of attaining it." How *could* I do this? Always asking my Saviour to cleanse my

heart from sin, with a perfect assurance that he never will do it! How discouraging. O my Heavenly Father, be thou my teacher, and forbid that I should be content with less than an *abundant* entrance into thy kingdom. Permit me still to hunger and thirst, and watch and pray, and continually feel the burden of my iniquities, until I am filled with that righteousness which shall enable me always to live with an eye single to thy glory; and

"All my conversation proves
My heart to be sincere."

29. — Bless the Lord, O my soul! Shout O earth! Cry aloud, O ye sons of men, for the Lord God Omnipotent reigneth! Truly he is able to save to the uttermost, all that come unto him. Lord I come, I come; I give myself to thee. I make a full surrender. Accept me, and "take me unto thee on high, where winter and clouds are no more."

Nov. 12. — Did I ask thee to take me unto thee on high? Now, I see 'tis needful for me to tarry in the flesh. That my soul has been renewed in spiritual strength, and that I have made essential progress in divine life, since I offered that request I doubt not. Still I am that unworthy being—that unholy creature, prone to wander from the Lord who bought me. O thou Most High, condescend to lend me thine aid, that I may be made whole.

Dec. 12. — One month has elapsed since I last wrote; but I trust that I have not been standing idle. Still the Holy Spirit deigns to hover over me, and to say, "Go up higher." Gladly I hear the voice, and gladly *would* I go up higher. Gladly would I leave every idol I have known, even the *dearest*, and follow on to know and serve the Lord. "O for a *closer* walk with God!" O that the Comforter could at this moment find a fit temple in my breast! But, say they, "patience is requisite." Lord grant me in mercy a patient looking-for, and hastening unto thy coming in my soul. O my dear Father in heaven, forbid that I should, by unbelief, fail of entering into the promised land. Help thou my unbelief.

13. — To-day, have again and again been up to the courts of the Lord's house. Have realized that a day in his courts is better than a thousand. Still my evil thoughts, my vain desires, my unholy aspirations, my proneness to draw nigh to God with my lips, while my heart was far from him, have loudly admonished me, of the abso-

lute necessity of putting on the whole armor. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Let *me* stay myself on thee.

For the Guide to Holiness.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." — JESUS. *Mark 12:30.*

What's perfect love? It is a "*heart*"
All purified from guilty stains;
The God of love fills every part,
And there, unrivalled, sweetly reigns.

It is the "*soul*," supplied by God,
And satisfied with perfect rest;
Submissive to the chastening rod;
With perfect patience ever blest.

It is the "*mind*," with knowledge filled
Of self, and Christ, and truthful word;
In heavenly wisdom deeply skilled,
With power to wield the Spirit's sword.

It is the "*strength*," with vigor given
To Christ's own work, and will, and ways;
To run the humble way to heaven,
And sing and shout his glorious praise.

In perfect love "we dwell in God,
And God in us," with peace and power;
We walk the way our Saviour trod,
In sweet communion every hour.

How shall we, then, this gift obtain?
This wondrous blessing now secure?
"*Faith, mighty faith*" in Jesus slain,
Shall make to us the promise sure.

Oh, may our souls its *fulness* know!
To us a hallowed fountain prove!
The peaceful stream perpetual flow,
And all around us share our love.

On high, in realms of joyous light,
We'll dwell when life's great work is o'er;
We'll share love's bliss in glory bright,
With *perfect* ones for ever more.

G. W. S.

A GLANCE AT HEAVEN.

MR. EDITOR:—Being weary, in consequence of the labor and anxiety of life, I have chosen for a solace, to wander into the field at eventide, like Isaac of old, to meditate; and all at once, as quick as thought, I find my mind transported from this world of disappointment, sorrow, sickness, pain and death, to a land of living verdure and captivating delights, in the midst of a shoreless sea of bliss, surrounded by myriads of objects of admiration and wonder, where the inhabitants enjoy perpetual health and eternal youth.

The reigning joy of that heavenly land is, that Jehovah keeps his royal court in person. There his dwelling place is enriched with the richest profusion of his love. There his saints rejoice to behold the adorable displays of his perfection, the manifestations of his goodness, and the outletings of his love. There the intercourse between him and his redeemed ones carries him to the utmost extent of communicable glory. The buildings that are there, are the palaces of the great King, in which are the mansions referred to, John 14: 2, by the Son of God, while a missionary on the earth. These mansions are magnificent, founded in grace and furnished with glory. Age shall never enter there, and nothing shall decay. What a beautiful city is the new Jerusalem! its gates are all gloriously set in pearls, and there the attributes of God blaze divinely bright. There, also, is our Emanuel, fitting up mansions for his forthcoming saints. The trophies of eternal victory already there, bow at his feet. He is our elder brother, our near kinsman; from this relation our grandeur springs, our being connected with the high and honorable family of heaven. A great blessing indeed, to be a brother to the Son of God, and hear him to us, in that capacity, declare his Father's name. We shall see him, and be like him, and then we shall be eternally happy.

O happy land of God, where the rivers of pleasure overflow their banks for ever! O rapture, O ecstatic joys, O everlasting heaven! Thy joys are too great for our mortal frames; none but glorified bodies can bear the transports of thine eternal day. There the general assembly of the saints will be on the holy Mount Zion, to dwell for ever in the royal pavilion of glory, and have most intimate communion with the king eternal. What rapturous notes will then sound

through the sweet groves of bliss. All heaven will be melody—angels will accent the song. There we shall drink at Life's immortalizing stream, and draw water out of the wells of salvation. There we shall have life beyond the reach of death, health secured from sickness, and pleasure without pain. Our bodies will be immortal, our souls immaculate, our senses sanctified, our faculties enlarged, and our whole soul filled with divinity.—*Northern Ch. Advocate.*

THE SHORT CANDLE.

As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, "I must be very industrious, for this is the only candle I have, and it is almost gone."

What a moral there is, thought I, in the words of this child! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone and I have no other. How earnestly engaged should I then be in every duty of life! While I have the light of life, how careful should I be to perform everything enjoined by my Heavenly Master!

I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

I ought to be alive to the immortal interests of my fellow-creatures, working while it is called to-day, striving to bring sinners to the Lord Jesus Christ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

I ought to be unceasingly active in every act of benevolence, making as many happy as I can, relieving the miserable, and doing good to all within my reach; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

I ought to use every talent for the glory of God and the kingdom of Christ, working the works of Him that sent me, while it is day, because the night cometh in which no man can work.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Eccles. ix. 10.—*Children's Friend.*

From the Southern Christian Advocate.

A BALM FOR THE BROKEN HEART.

BY MRS. S. F. MORGAN.

"He healeth the broken in heart and bindeth up their wounds."

Balm for the broken heart,
Balm for the wounded mind,
Not balm devised by human art,
By human skill combined.

On Calv'ry's blood-stained top,
From Jesus' wounds distill'd,
It flowed in many a crimson drop,
With healing virtue fill'd.

The sharpest, keenest smart,
The mind's most festering sore,
This balsam for the broken heart
Possesseth power to cure.

Cast upon sorrow's stream,
It dryeth every tear,
Or turneth to a rainbow gleam,
With new-born hopes to cheer.

To souls oppress'd with sin,
And yearning for release,
Applied, it hath the power to win
Strength, purity, and peace.

Balm for the broken heart,
Balm for the wounded mind,
Not balm devised by human art,
By human skill combined.

THAT care and diligence wherewith we ought to attend to our concerns, must never be confounded with anxiety and solicitude. The angels are careful for our salvation, yet never get agitated; care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity.

SLEEP IN JESUS.

How soft a name is given to the Christian's death, and how lovely a notion of their present state! "They sleep in Jesus."

"They sleep." Why do you mourn as if they were extinct—as if they were annihilated and utterly lost?

"But they are lost to me!"

Not forever; not for a very long time. "Yet a little while, and he that shall come, will come, and will not tarry." When they were alive, sleep and absence separated your relation for a great part of the time.

"But I knew then they would awake from sleep, and return from absence, but not now."

And do you not now believe that they will awake from sleep, and return from absence?

They that are asleep in Jesus are as truly alive as you, and in a thousand times more excellent sense, and to more excellent purpose.

THE EXERCISES OF RELIGION.

THE life of a religious man ought not only so to abound with holiness as that the frame of his spirit may be at least equal to his outward behavior, but there ought to be much more holiness within than is discernible without; because God, who searcheth the heart, is our inspector and judge, whom it is our duty infinitely to reverence. We ought every day to renew our holy resolutions, and excite ourselves to more animated fervor, as if it were the first day of our conversion; and to say—"Assist me, O Lord God, in my resolution to devote myself to thy holy service; and grant, that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

The good resolutions of the righteous depend not upon their own wisdom and ability, but upon the grace of God, in which they perpetually confide, whatever be their attempts; for they know, that "though the heart of man deviseth his way," yet the Lord ordereth the event; and that "it is not in man that walketh, to direct his steps." — *A' Kempis*.